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It is in the mountains above the, in valley that we find 173

the legendary springboard of the Turkish races. 'God has chosen the Turks as his own army, and settled them in the highest parts of the earth with the best air, that he may send them at his chosen time against any nation in the world.'[1] These are the words of Mahmud Kashghari, a native of the Issik Köl country, writing in Baghdad in the XIth century. They suggest not only the early movements of the Turkish clans, issuing from the highlands of the great mountain systems of the Tienshan and the Altai, but the disasters of the more terrible Mongol flood which was to succeed the Turks. The Turkic name for the Tienshan is the Tenri Taghi,[2] with its central peak the Khan Tenri, marking the boundary with Chinese Turkistan. This was the land sanctified by the epics, the Askar mountain beyond Issik Köl and the pastures of Yulduz, used by Timur as a summer retreat between campaigns. Here he summoned the clans to celebrate his victories. Even today the Osmanlis sing, 'I mounted my horse and rode to Askar, the most beautiful, for I loved it, the shining one'.[3] The Khans from the east and the Khans from the west would gather in summer on these highlands, the central position from which government and conquest, east and west, were planned. For these reasons the epics spoke reverently of the high mountains, giving them names after Afrasiab or Kök Türk, or the divine attributes of a Turkish Olympus, Khan Tenri or Muztagh Ata. The idea of a nation riding out of the dawn, and moving in cavalcade towards the sunset, is familiar in Turkish poetry and legend. Later, when the conquering hordes had gone by, these passages became the main caravan routes for trade; the Silk Road of Marco Polo went this way, passing across Turkistan. In a sense Turkish Central Asia, then on the highway of commerce, had become the centre of the world. It was soon to decline.

West of Balkhash, and as far as Aral, lie hundreds of miles 133
of open steppe, stretching down from the Siberian flatlands

[1] Cf. Togan, *op. cit.* p. 13.

[2] Tenri = Tanri = God. Tagh (alternative Tav) = dagh = mountain.

[3] *Atima bindim de gittim Askara çok güzel sevdim de aydin askara.* Cf. Togan, *op. cit.* p. 7.

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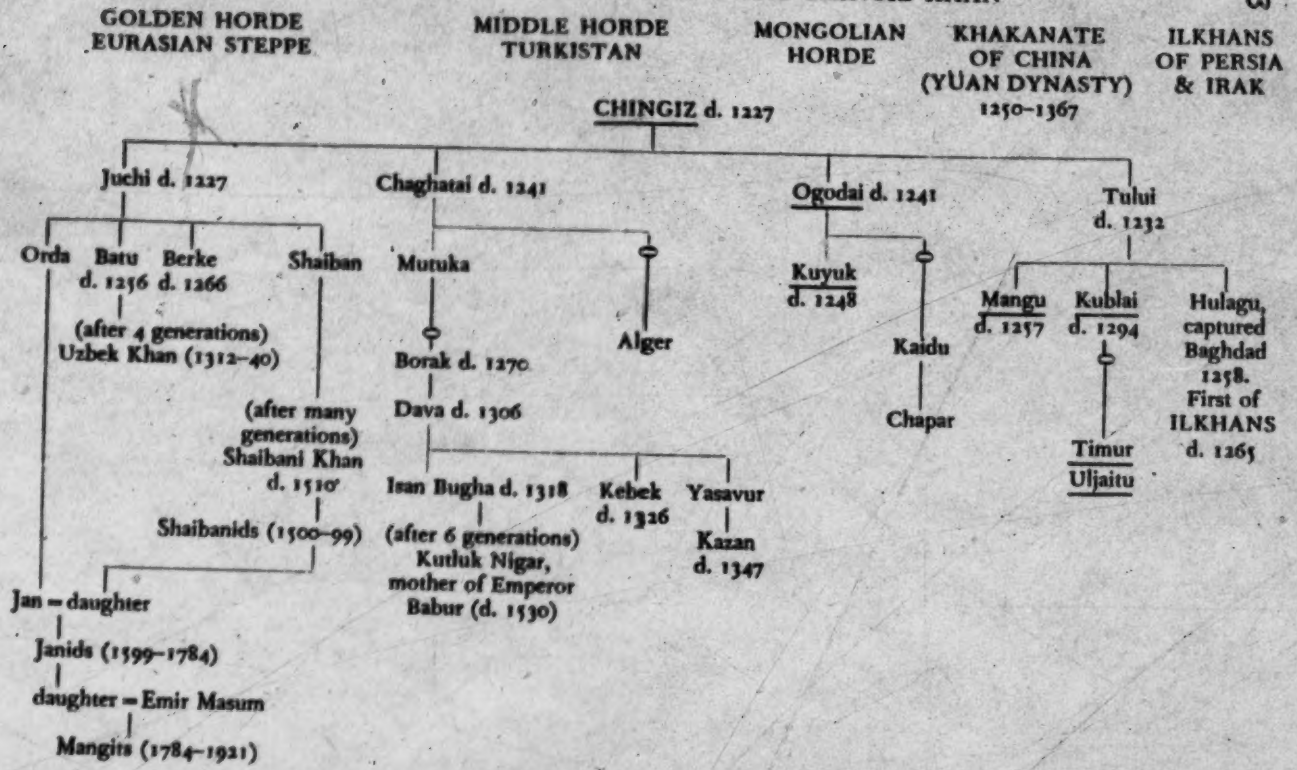
# THE DYNASTIES DESCENDED FROM CHINGIZ KHAN

● 173




*Those underlined became Khakan*

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162 ruling people even today in the independent
563 khanates. The Khan of Khiva and the Emir of
[173] Bukhara are descendents of the Uzbek descent line of Myn. Nevertheless today they have lost both their political and their tribal
162 significance for the most part. A considerable number of Uzbeks, mixing with Tadzhiks, Kazakhs
101 and other peoples and becoming sedentary, have turned into a special family, so to speak, which is known in Central Asia by the name of the Sarts. The Uzbeks live in greatest density in the Zeravshan okrug where they make up over 40% of the total population. On the right bank of the Amu-Darya in the Amu-Darya otdel, the Uzbeks constitute about 3% of the population and in the Syr-Darya oblast' they are something over 2%.

618 The Uzbeks lead a nomadic form of life, and like the Kazakhs, are divided into clans, lineages and sub-lineages. The late /Ja. V./ Khanykov, on the basis of the book Nassiad-Namiati-Uabekkiia, counted 97 Uzbek tribes, a list of which was appended by him to his well known work Opisanie Bukharskago khanstva (A Description of the Bukharan Khanate). (1)

1. Cf. p. 58ff.

Burnes and Vambery counted 37 Uzbek tribes. Sobolev (2) suggests, quite correctly, that the classification of Uzbek clans can probably never be explained since the two essential sources for this can never be thoroughly reconciled.

2. Geograficheskie i statisticheskie svedeniia o Zeravshanskom okruge (Geographical and statistical information on the Zeravshan okrug) Zapiski imperial'nogo russkogo

361 were obliged to maintain at their own expense
563 the numerous herds of the Chinese Emperor. The property of the population was not safeguarded in any way. If something was pleasing to a Chinese official he took it without any discussion. The same thing happened if the official found the wife or daughter of a Dungan or Taranchi attractive. In addition to all this, the people also suffered other kinds of humiliation. When a person of another nationality met a Chinese, he had to stand if he was sitting, or dismount from his horse, if he were riding. This chain of insults, humiliations and affronts could no longer be born with patience. The Dungans and Taranchi revolted and had a terrible accounting with their oppressors. The central Chinese government, being powerless, remained a non-participating observer of the massacre and the loss of her provinces.

The Dungans, having thrown off the yoke of the Chinese, soon yielded the rule of the Ili province to the Taranchi.

563 The origin of the Dungans is unsolved.
173 The coming of this people into their present abode is lost in the mists of time. There is a tradition in Kuldja that the Dungans came here with Timur and that this hero, when he married a Chinese princess, received the Ili province as a dowry from the Chinese Emperor. The followers obeyed the example of their leader and also married Chinese girls. Later, when Timur went on his way these followers remained and received the land as a gift, as a result of which the Dungans also consider themselves its rightful rulers.